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the setting sun. On your way stands the bolge of Hereegra'nina, and his fire. Those who have come (the souls of brave men) from the land of the souls to take you back will touch you. There the road will branch off toward your right and you will see the footprints of the day on the blue sky before you. These footprints represent the footprints of those who have passed into life again. Step into the places where they have stepped and plant your feet into their footprints, but be careful you do not miss any. Before you have gone very far, you will come into a forest of wa'ke'je' broken by open prairies here and there. Here, in this beautiful country, those souls whose duty it is to gather other souls will come to meet you. Walking on each side of you they will take you safely home. As you enter the bolge of the Earthmaker you must hand to him the sacrificial offerings. Here the inquiry that took place in the first bolge will be repeated and answered in the same manner. Then he will say to you, "All that your grandmother has told you is true. Your relatives are waiting for you in great expectation. Your home is waiting for you. Its door will be facing the mid-day sun. Here you will find your relatives gathered. Inasmuch, then, as our ruler will nod assent and express his approval by word of mouth, so shall we now do the same."

At this word all those assembled at the wake shout, *Ho-ho!*

Then a warrior told his war experiences and after thanking the people passed the tobacco to the next warrior, who in turn related his war experiences.

The amount of gifts was then figured out and they tried to arrange matters so that the warriors were through with their stories about midnight. At midnight games were played with the donations as prizes. The gifts generally consisted of twelve 3-yard pieces of calico or money equal to that amount of calico; twelve strings of beads, etc. These were the gifts used as prizes. Other donations of food were made for the four nights' feast. A. W was in charge of the games and he likewise designated what games were to be played. As they generally play the games the deceased was fond of so in this case they played the moccasin game and cards. After the donations were exhausted and the games finished a brave man was called upon to give a war whoop in thankfulness for the sun, and also to all the spirits above and below. Then A. W. greeted and thanked the guests again for coming, and the wake was over.

In olden times the widow was supposed to continue single for four years. She is strongly admonished, nevertheless, not to continue in low spirits, and to consider herself free to act in any way that will make her happy. She is told to play games or dance, or in fact do anything that will make her forget her sorrow, and she is told that no one will hold her conduct against her as disrespectful to the deceased. As this admonition is given to her by the sister or aunt of the deceased's husband, the only people who could properly reproach her—namely, the members of her husband's clan—it has all the more weight. The prohibition of weeping is further strengthened by the fact that it is customary to say that any woman who weeps too profusely at the death of her husband is in reality thinking, in

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768 the midst of her tears, of the one she is going to marry next. The people will then tell one another not to put themselves out too much as the widow will soon forget her mourning and show no respect to the memory of the dead, but instead look after her own pleasures.

Funeral Customs of the Buffalo Clan

764 184 614 539 Told by a member of the clan.[a] If a Buffalo clan man dies some members of his clan who are called upon would speak as follows:

To-day when you ceased to breathe we were aware of it. Therefore relatives who are present, I greet you. Here my brother's life has ended, and for the last time I will talk to him about the road he is to take.

He^ho, my brother, the place at which we originated was called Red Lake. There were four buffaloes there and from the youngest one are we descended. They lived holy lives, and we hope you will walk in their path. That you may strike everything (you meet on your journey) you must take along with you a war club. You shall walk armed with sharp teeth: and it will be impossible for bad spirits to walk back and forth across your path. And your sight shall be holy as you walk.

Then the speaker painted the face of the deceased. On the right side of his forehead he painted a rainbow with blue and red paint. After that he sang the clan songs. When he was through singing, a member of the Water-spirit clan spoke as follows:

Relatives, I greet you. When one of you passes away and you ask me to work, I am always willing to be of service. And I shall do it all the more willingly now because I am certain that I shall obtain some of the years that the deceased left "unlived." I do it with that belief, and furthermore I pray that no bad animals abuse the deceased on his journey. It is said that one cheers the soul of the dead in thinking thus. Therefore I do it and also that I myself may be strengthened thereby. I came back willingly when I was asked to work and I am doing this so that no bad animals should abuse the soul of the deceased.

Then one of the callers would talk to the mourners, saying as follows:

Relatives, I greet you. To-day one of your relatives has disappeared. You must, however, keep up your courage and not cry, for Earthmaker above had ordained that we should disappear. If a piece of earth caves in, it disappears, and when a rock crumbles it is disappearing. Thus, it is said, it must be.

Origin Myth of the Four Nights' Wake

534 765 Two friends went out to cut arrow-sticks, and were surprised by a war party and killed. When they were shot they thought they had stumbled and went right on (in the spirit). After the enemy had killed the first one they chased the second one and killed him, and so their bodies lay apart. Then the war party left and the two spirits started to follow them. Soon they came to where their bodies were lying. Then they said, "Let us follow the enemy a little." Soon they caught up to the war party and one of the spirits pushed one of the

[a] This account is quite fragmentary and was obtained in connection with the clan myth. It is given here on account of the question.